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## AMERICAN BAPTIST MISSIONARY UNION.

### SANDOWAY MISSION.

LETTER OF MR. ABBOTT.

Annual Meeting of Karen Pastors—Reports of the Churches.

Sandoway, Jan., 1851.—I have just returned from attending the annual meeting of the Karen pastors, native preachers and elders, held at Ong Kyoung from the 12th to the 16th of December. Most of the preachers were present and a good number of the elders, but not so many of the latter as we hope to see at those meetings in future years. Written reports were read from nearly all the churches; the exceptions were Pantanau and the churches east of that place. The letters of the churches indicate a degree of stability and prosperity in general highly satisfactory, and which demand devout acknowledgements to God. Their statistics for the year 1850 sum up as follows: forty-four churches, forty-eight native preachers, 529 baptized, fourteen excommunicated, 151 deceased, and 123 Christians not yet baptized. These forty-four churches include the eight in Arracan, and are exclusive of many little clusters of Christians in various

places not organized as churches. They all have worship regularly on the Sabbath—have succeeded to some extent in establishing Sabbath schools among them—all aid more or less in supporting their own preachers—the majority have convenient places of worship—and they are, as a whole, maintaining the institutions of the gospel and the order of the Lord's house according to the pattern shown in the word of God.

Their influence on the Burmans.

These Christian congregations, moreover, are exerting a good influence upon the heathen multitudes by whom they are surrounded, not so much, perhaps, by the proclamation of Christian doctrines, as by the exhibition of a Christian life. The Karen churches in this land, especially in *Burmah*, are fulfilling a high mission. The proud, pharisaical Boodhist, the polluted idolater, the wicked of all grades, are reading the blameless, virtuous lives of the Christian Karens, and are becoming convinced that a religion that can produce such fruits is divine. An impression is thus being made which promises glorious things for Bur-

mah. Not a few Burmans are already attracted to the truth by that blessed influence. God confounds the wisdom of this world and things that are mighty, by those that are weak and simple. May we not hope that the Karen churches will become the consecrated instrumentality for the conversion of Burmah to God?

Support of pastors—Number and character of native preachers.

The churches succeed in supporting their pastors beyond my expectation. Their letters read at Ong Kyoung show that they are beginning the great work in the right way. That is a department, however, which will demand the exercise of a powerful guiding influence. It becomes us all to take care how we lay the foundation and with what we build, for posterity will judge our work. In one view of the case I am not without apprehensions, but in the light of the promises of Christ all is clear.

Our native preachers are multiplying; we have now forty-eight, including the six ordained pastors. There is also a large class studying in the Theological School at Maulmain. That department demands our entire devotion, and awakens our deepest anxieties, as upon those men depend our hopes of the final triumph of the gospel, and the perpetuity of Christian institutions in the land. There are varieties of character and degrees of influence and efficiency among them, but taking them all in all, we have an excellent company connected with the Sandoway Mission. And we record it with devout gratitude to God—none of them during the past year have given us occasion to weep over their downfall. They are maintaining their character and usefulness undiminished.

Baptisms during the year—Deaths.

Most of the number baptized were connected with churches in Burmah and were baptized by the native pastors. The few in this province and around Sandoway were baptized by brother Beecher. One of the pastors from Rangoon baptized a good many near Pan-

tanau, but we have not the precise number—I suppose near one hundred—which will make the whole number baptized during the year over six hundred, all of whom are connected with established Christian congregations.

We have 151 deaths reported among the members of the churches. But this does not include those in the larger churches east of Pantanau. Including them, and the number who, though not baptized, died in the Christian faith, we may safely say that four hundred have died during the year, the greater number of cholera. That fearful disease sweeps off the poor people of the jungles with frightful violence. Whole villages are broken up, scattered like leaves before the storm.

Violence of disease—Happy deaths.

One of the chief obstacles to the social improvement of the Karens, is their disposition to rove from place to place—to build light, frail huts, here this year, and away in another spot the next. The chief cause of this propensity is the prevalence of violent contagious or epidemic diseases. Some of our best and largest villages, not only in Arracan and Burmah, but in Maulmain and Tavoy districts, have been broken up from this cause. It is an evil which the present generation, I suspect, will not be able to remedy. But what a consoling reflection—that, instead of meeting death with their spirits shrouded in the gloom of heathen night, and with the awful forebodings which the approach of eternity awakens in every heathen mind, so many of the Karen people now walk through the dark valley fearing no evil, their pathway illuminated by that glorious gospel which brings life and immortality to light! They may now sing,

“Welcome the tomb!

Since Jesus has lain there, I dread not its gloom!”

I have listened to the narrations of death-bed scenes in those jungles with intensely thrilling emotions, as they have indicated not only the triumph of faith in



individual cases, but the genuineness of the work of God among the Karens.

#### Decease of a native pastor.

Among the deaths was one native preacher, Wah Dee, pastor of the church at Great Plains. He had gone into Burma, was attacked there with cholera, and was soon with the dead. He emigrated to Arracan in 1841, and settled with the people of his village at Buffalo. In 1843, (I think,) I baptized at that place seventy-six at one time—and in one hour, I recollect. Wah Dee was of the number. He moved with his village to Great Plains, and was the faithful and beloved pastor of the church there till his death. He was emphatically a *good man*, not great or learned, but a man who made full proof of his ministry and is blessed in his death. He ruled his own house and the church of God well, and his name is fragrant and hallowed—cherished with deathless affection. His widow and children will not be forgotten or neglected.

#### Schools.

The day schools in the villages have not numbered as we could wish; not more than 200 have been connected with schools regularly established. The prevalence of the cholera broke up a good many. Indeed, in some of the largest villages there was no school at all. We lack teachers. More have been demanded than we have been able to supply from our Boarding School at Sandoway. To provide for that demand will drain all our time during the rainy season. Common schools, among this uneducated Christian community, next in importance to a native ministry, claim the vigilant and unintermitted care of our mission.

#### Ordination of three native preachers.

During the meeting, three native brethren were ordained to the work of the gospel ministry—the same who were before us for the same appointment a year ago. They came to the meeting accompanied by the elders of their churches, who testified to their character and stand-

ing, and also to the wishes of the people that they might be ordained. They were examined and accepted for ordination on the 14th. They passed through the examination very satisfactorily, and there was a hearty concurrence in their approval. I needed no examination or new tests to satisfy my own mind: for I have watched their course ever since their translation from the kingdom of darkness to light, have seen them grow up into strong men in Christ, and was ready to ordain them a year ago, had circumstances then been as favorable as at present.

On the 15th they were recognized as ministers of Christ by the laying on of hands and by prayer. Brn. Beecher, Van Meter, Tway Poh and Myat Kyau participated in the imposition of hands, and Myat Kyau, in a proper and solemn manner, offered the consecrating prayer. The services throughout were of that solemn aspect so well adapted to make a deep and lasting impression, and were listened to by a large congregation with breathless attention. It added not a little to the interest of the occasion, that br. Van Meter gave to the candidates the hand of fellowship, which he introduced by an appropriate address in the Pwo dialect. It was something new to the people, to hear that language from a missionary, and they nearly all understood, and all listened to the remarks with intense delight. It was the *installation* of the Pwo department.

#### Address of Tway Poh—Affecting contrasts.

Another interesting feature of the exercises was the address of Tway Poh—the more interesting to me, perhaps, from the emotions enkindled by reminiscences of the past which it awakened. There was a large congregation present who were evidently deeply affected. In the midst of them stood up the three men who had been thus recognized as ambassadors of Christ. Before them, a few feet distant, stood Tway Poh facing them, leaning gently with his right arm against one of the large pillars to support the roof of the chapel.

The personal appearance of Tway Poh is prepossessing, his manners dignified and ministerial; he is mild in his address—mild but effective—quietly forcible; of few words, but those well chosen and adapted to touch the heart. He opened his mouth and gave to his ordained brethren a few words of admonition, to the effect that they fulfil with fidelity the ministry they had received of the Lord Jesus. There they stood before us, *Karen* charging his brother *Karens* to magnify their office as the messengers of Heaven to a wicked world, and enforcing the admonition by words of wisdom and truth. As I looked upon the scene and listened, one of those moments was experienced which sometimes happen to us all, when the recollections of past years, their mingled emotions, hopes and fears, come rushing in upon the mind in an overwhelming torrent, and gushing tears relieve the agitated heart.

What a translation was that, when those men before me passed over from the demon-darkness of heathenism into the kingdom of God's dear Son! What a transformation of character was there—the ignorant, degraded, devil-worshipping *Karen*, now the sanctified minister of righteousness, standing up in the great congregation of God's people—*Karens* like himself—pouring forth from an enlightened heart those truths which were to be the guide of his brother ministers in discharging the fearfully solemn responsibilities which their ordination had imposed, truths which he had so recently learned and made the guide of his own life! It was a joyful sight, joyful not only as a historical fact as indicative of the triumphs of the gospel and the sanction of God, but by the bright promise of the future which it inspired. The thought arose in my mind—would that all the friends of missions were there to witness the scene. But perhaps it would have been necessary that they first share in my experience, in order that they might be able to sympathize also with my sensibilities. We commended those beloved men to God and

to the word of his grace, and sent them forth on their career in the name of the Lord. We shall watch their course with unabating anxiety, and with prayers to the great Head of the church that he may keep his own to the end. Glory be to His holy name forever!

Account of the three preachers—A fourth to be ordained.

The names of the three men ordained are Moug Yay, Myat Kèh, and Po Kway. The first is pastor of the church at Kyootoo—the spot where I sat on my mat at midnight, in the open air, a good many years ago, and preached the gospel of Christ. The “young chief” of those days is a member of that church. It is large and prosperous, has built a beautiful place of worship, supports its pastor and makes liberal contributions for benevolent purposes. Moug Yay has been acting pastor of the church since its formation, ten years ago, and has maintained a reputation without spot, a sufficient length of time to test his worthiness for ordination. The other two are younger, but their reputation as fair as his. They are, and have been for several years, acting pastors of large churches, which support them entirely, maintain among themselves the institutions of the gospel, and schools, and contribute largely for other purposes. Thus these men start on their career as ordained ministers, with bright prospects. God alone seeth the end. And my yearnings over them who can declare?

We had expected to ordain four at that meeting, but one, a Pwo, was detained on his way there by the illness of his travelling companion. The Pwos in Burmah must have one of their own people ordained. Shway Bo was approved as a candidate a year ago. Br. Van Meter will be stationed this season nearer a Pwo community, at Buffalo, and br. Beecher intends to spend some time there. It is their intention to ordain Shway Bo there, but I have no opportunity to hear whether they have already fulfilled their purpose.



## A Karen Home Mission Society.

During the meeting at Ong Kyoung, a society was organized which in other lands would be called, I suppose, a *Home Mission Society*. Hitherto this work has been conducted here as in all missions with which I am acquainted, by native preachers, or assistants, in the employ of the missionary. That system has its evils which none can apprehend but those who, after having brought the native preachers and churches under its influence, have endeavored to bring them out again—to break up the system entirely—to substitute for the missionary treasury the native churches themselves, and cast all the native preachers on those churches for support. Native preachers have been employed by us here, as in other places, who are now, or should be, employed by a missionary society conducted and sustained by the Karens themselves. To this point we have finally arrived, with a fair prospect of success. That *pastors* are to be sustained by their own churches, if possible, is an article of our creed that need not be repeated. The object we propose in organizing such a society is not to beget a missionary spirit, or to awaken missionary zeal, or to create that disposition in the churches which prompts to benevolent effort for the conversion of the world. That is not the work of a missionary society but of the pastor, and if not effected by him, the most that a society can do will be to produce spasmodic, fitful efforts, a convulsive, momentary zeal which dies as soon as the cause that produced it is withdrawn. We organize a voluntary association to give *expression* to the faith and zeal, the prayers and benevolence of the churches—to open a channel through which those benevolent streams may flow out to bless and fertilize surrounding deserts. . . . . We not only believe that every individual shall give an account of *himself*, but we believe also that “union is strength”—that if the united action of all the people of God may accomplish a great and good object which individual action could not

accomplish, then *united* action is a *duty* binding upon every child of God. Hence our *Karen Home Mission Society*. It is of course but an infant, yet of fair proportions and cheering promise.

Three missionaries are appointed and to be supported for the year 1851, all by the native Christians. The society is under the direction of the Karens themselves—its Secretary, Treasurer, and Committees, all Karens. Of course the missionary will keep in sight to advise, impel or restrain, as need may be. The American Baptist Missionary Union is the parent and patron of the society and may be a contributor. We trust it may yet rejoice over the triumphs achieved by its own offspring.

## Liberality of the native Christians.

It is our expectation that the support of all the native preachers who require aid, the supply of poor churches, and the sending of missionaries to regions beyond—indeed, all the operations of the “home department” will be conducted by this society. Already enough and more than enough is contributed to sustain one missionary and his family a year. The Karens and indeed all converts from heathenism in our missions, contribute liberally to objects of special interest—more liberally than Christians, as a whole, in America. It is not so easy, however, for these converts to feel it a *duty* to support their own pastor and the interests of their own churches—a duty to be performed year after year, with none of the *peculiar* satisfaction attending the offering of their substance to the Lord, which they experience when doing it on special occasions and directly to the missionary. That spirit of liberality should be enlightened lest it be vitiated by their old superstition, which taught that offerings must be made to the gods, that is, to pagodas and priests—no matter to what *purpose* the offerings might finally be devoted, whether they go to the fire, to dogs or to scoundrels; only *make offerings* and *secure merit*. To enlighten the people on this subject, and direct their contri-

butions into legitimate channels, demands, in my estimation, the earnest and prompt attention of the missionary.

All the native preachers manifested an interest in the formation of the society. Many of them had the contributions of their churches in their hands and were inquiring of us what to do with them. Now there is an object before them to which those offerings may be intelligently devoted. More than that, a new door of hope is thus opened for their fellow countrymen still sitting in darkness, in the region and shadow of death. A resolve was unanimously expressed, to pursue the great work of home missions until—as was remarked at the time—“every Karen family shall have seen the light of God.”

General condition of the churches and pastors.

I have thus given you a cursory glance at the state of matters in our mission at the close of 1850. I have not mentioned, however, causes of discouragement and apprehension which exist, for we do not by any means see absolute perfection in the Karen jungles.

There is a division in one of the largest churches, which once numbered 276 members, and it will probably destroy the church. Indeed, their large and beautiful chapel is deserted and going to decay, the two parties into which the church was split going each a different way. They will all be gathered again, we hope, in other churches.

There have been, it will be seen, but few cases of apostasy or discipline. In this respect we have abundant reason for rejoicing and gratitude to God. The principal source of anxiety, or despondency, or discouragement, whatever it may be called, in my own mind is—a defect of energy, of efficiency, of a spirit of enterprise in our native preachers. Perhaps, bringing with us, as we do, the views and sentiments generated by the civilized institutions of our father land, and by the spirit of enterprise characteristic of its people, we expect too much of these men. And

perhaps we do not make sufficient allowance for the fact that they have just emerged from the lowest depths of social degradation, of ignorance, indolence and filth. As to passive qualities, their moral and religious character and influence, not only the native preachers but the Karen Christians as a whole, are certainly exhibiting to the world a powerful testimony in favor of truth and righteousness. Still there is an improvement, and the preachers and pastors are obtaining more enlarged views of truth and duty, of Christian doctrines and of the revelations of the word of God. So that, on the whole, we have abundant reason to magnify the riches of God's grace that hath abounded towards this people, to take courage and pursue our labors with renewed zeal in this glorious cause.

I could have wished to remain longer at Ong Kyoung with the native preachers. I would desire no happier life than to live and die among those beloved men. Their translation from darkness to light has been under my own observation, their transition from ignorance to knowledge has been under my own teaching. I have watched their exaltation from their native degradation to the heights of Zion; the greater part I baptized, and upon the pastors have laid the consecrating hand; they have shared in my sympathies and toils, as they have been my companions for years. Their untold and indescribable, filthy and indolent habits *did* try my patience, but their social improvements and civilized appearance have awakened joy. For their well being I have experienced a depth of watchful jealousy, which, I am sure, no mortal creature can ever appreciate. They have won my confidence and love. To them has the strength of my best days been devoted. The Lord bless them, and make them faithful, beloved pastors, and successful heralds of salvation!



## LETTER OF MR. BEECHER.

## Class of assistants at Ong Kyoung.

Sandoway, March 14.—After the services of the Association and ordination at Ong Kyoung, I remained there nearly four weeks, instructing a class of thirty native preachers. They were occupied chiefly in the study of the Epistle to the Galatians; an exposition was also given them of the more difficult portions of the Epistle of James, and the first Epistle of Peter. A class of ten school teachers and boys were instructed in arithmetic by an assistant. A few evenings were occupied with lectures on astronomy, in which all seemed deeply interested,—the people of the village also attending in good numbers.

While with the preachers, the letters of the churches read at the Association were carefully reviewed, and the cases of discipline mentioned were examined. A table of statistics was also made out from them, by which it appears that thirty churches which have contributed to the support of their pastors, have given each, on an average, twelve rupees and seventy baskets of rice, besides other articles of food not easy to estimate. Besides this, the churches have contributed about fifty rupees towards the support of two or more preachers who are to labor exclusively among the heathen. In order to increase this fund, and to complete the arrangements for this new enterprise, the native preachers have appointed a meeting, which was to be held in Burmah on the first of this month.

## Self-supporting churches.

Only twenty-six of the Sgau native preachers have been aided this year by the mission, and none of them have received over twenty rupees,—on an average only twelve rupees each. This, with what they receive from their churches, and what they can do for themselves without diminishing their usefulness as pastors, will render them as comfortable as the majority of their people, and that is all that is desirable. Among other good results of the plan of

teaching the preachers to depend on the churches for support, is that of stimulating a desire in both pastors and people to build up large and permanent villages. Pastors, too, are more anxious to gain the favor and confidence of the people, and the people are more interested in their pastors. The pastors and churches have yet very many things to learn before they will fully understand their mutual duties; and errors already appear from their ignorance, which, without careful and constant correction, will work mischief. But we have great encouragement, from their readiness to listen to the instructions and yield to the wishes of the missionaries, that the system of ministerial support which has been established among them, will in due time be attended with the same advantages here that it is among the churches at home.

## Discipline of a native preacher.

While with the assistants, the disorderly conduct of one of their number, Yoo Oo, was brought to my notice. His case was brought before all the other assistants and carefully examined. He was charged with abusive treatment of his wife. He frankly confessed that he had frequently beaten her, when angry, and acknowledged that he was easily irritated, and his temper ungoverned. He had often been entreated and rebuked by his brethren with all long suffering and forbearance; had as often promised repentance and reformation, but had returned and done the same things. The assistants heard with patience all he had to say, but when the question was put whether they would fellowship him as a preacher, not a word was said or a hand raised in his favor. This act of discipline, though done in my presence, was none the less the act of the assistants; and though it was deeply painful to all, to have one who has for years been laboring as a preacher, thus silenced, still, the determination to preserve a high standard of moral purity in the ministry, which these assistants as a body have manifested on this and other

occasions, is bright with promise for the future character of the churches.

The assistants were dismissed on the 8th of January, and the rest of the time at my disposal was spent in visiting the churches on this coast.

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LETTER OF MR. VAN METER.

Sufferings of the Pwo Karens.

Sandoway, Feb. 14.—After an absence of two months in the jungle, we are again permitted to return home in health and safety. We left on the 8th of December, and arrived here in return on the same day of this month. I am happy to say that the visit was far more pleasant, and attended with much more encouragement than I had dared to anticipate. Indeed, for some months before our departure for the jungle, neither our situation nor our prospects were the most encouraging. Not one of the Pwos came up here during the last rains. Two young men who had remained with us during the year were our only scholars. We continued, however, prosecuting the study of the language with as much success as could be expected, under these unfavorable circumstances.

But upon arriving at Ong Kyoung, our minds were much relieved and our fears in a great measure removed. We there learned that it had not been owing to any indifference on the part of the people, or want of inclination to improve the opportunity now offered the Pwos for studying the word of God with their own teacher and in their own language. They had only been prevented from coming by the fearful visitation of Providence in Burmah at that time. The cholera has swept off a large number of Karens and Burmans. Of those connected with one Pwo church, no less than sixteen died of the pestilence, and the preacher himself had not recovered sufficiently to allow of his coming over with his brethren at our annual gathering. I was told, also, that several young men had started for Sandoway, but were compelled to return again in consequence

of sickness. Notwithstanding the prevalence of disease, however, and the continued oppressions of the Burmese, we had much occasion for joy and thanksgiving on account of the "good tidings" brought us in many of the letters from the churches.

Churches and native assistants.

The number of Pwo churches remains as formerly,—all report an increase during the year. One of these little bands has been scattered and peeled by the iniquitous misgovernment of the land. Their congregation has been reduced from one hundred to thirty; still they are not lost. A number of them have promised to come back again this year, on the strength of some very fair promises recently made by their former oppressor. This time, they say, shall be the last. If he deceives them now they will all leave his district. I am not able to give exact statistics for want of a letter from one of the churches. Church letters among Karens, are not all that we could wish in point of detail and arrangement, but there has been a marked improvement in this respect during the past year, some of the letters having been drawn up with great care.

As regards the support of assistants, all the Pwos are necessarily dependent upon us for more or less aid. The few Pwo churches are still feeble, and hardly far enough advanced in the knowledge of their obligations to fulfil this work, had they even the ability. And yet, even here there has been an encouraging advance made, two of the churches having supplied their preachers with near a hundred baskets of rice, together with fish, tobacco, and a little money. All the assistants are in the habit of working for their own support, at least part of the time. The disposition and language of these men may be judged by that of the man we have just ordained, who, stating his need of forty rupees at this time—more than he received last year—in consequence of his church having been scattered, as before described, said, "This amount is much needed by me,



but if you cannot give me more than half the sum I will do the best I can, and improve in preaching all the time I can get from my labor in the paddy field." During the year just closed, he had purchased a boat, in order to facilitate his preaching excursions, for ten rupees, and was indebted for food fifteen rupees; so that if he had received the full amount asked for, it would have left him but fifteen rupees towards this year's support. But the precedent must be avoided. I therefore told him that I did not feel at liberty to give him more than thirty rupees of the money sent by his brethren in America, but that I would add five rupees to the same. When this sum was handed him, he seemed quite surprised, and took it as though he would say, "What, all this money for me!" He asked for but twenty rupees last year, and no one but himself received more this year.

#### Hopeful aspects.

There are now five Pwo assistants in all. Two of these have no churches, but we hope will have before another year closes, as in several places the interest appears such as to need but the continued efforts of a faithful man, in order to decide a large number who are now seriously considering the subject. Such a person is needed very much on this coast, in order to follow up our own labors where a favorable impression has been made, as in two or three points. But where the man is to come from I do not know. The field in Burmah must not be neglected. There *we* cannot go, but here we may labor safely for two or three months in every year. The want of a man on this side, however, is partly supplied by one who speaks both Pwo and Sgau, and who, though not the best prepared for labor among the Pwos, is still very anxious to do what he can. He has been requested, also, by the "old man" at Kyook Phya to come over, live in his village, and teach his children.

This old man and his son, who also has a family, are now both avowed Christians, though neither has yet received

baptism. Nor have I yet thought it proper to recommend baptism, as their knowledge is still exceedingly limited, and their views of Christianity are very imperfect. Here, then, the work has begun among the Pwos on this coast. In itself considered, this may be a small affair, but not in its *influence upon others*. You could better appreciate the worth of such a decision and example, could you have gone with us, night after night, for the space of five weeks, to a large Pwo village, witnessed the interest manifested by the people, and heard their acknowledgments of the folly of idolatrous practices; and yet, found no one who dared take the lead, and come out boldly on the Lord's side. Each was waiting for others; the young people for the elders, and the elders one for another. But I have anticipated.

#### Class of Pwo assistants at Buffalo.

Immediately upon the close of the ordination and other interesting exercises at Ong Kyoung, it was recommended by the other brethren that I take the Pwo assistants and go at once to Buffalo, for two reasons. In the first place, this is the most central point for labor among the Pwos, all their villages lying below Ong Kyoung. Another great object was to afford the assistants the advantage of a few weeks' study in their own language, the first opportunity of the kind, I believe, that any of them had ever enjoyed. And you will not be surprised to learn that they entered into the arrangement most heartily. A good house had been built for us by the people of the village, (Sgau,) and we therefore had nothing to do but to go to work. Our class numbered ten, and they did apply themselves with the most commendable diligence. From six o'clock in the morning until eight or nine at night, various exercises occupied the whole time, with but little intermission. Our principal attention was given to the book of Acts, which was taken up at their request. This occupied the two principal sessions of the day. In the evening one or more



members of the class, previously appointed, gave in detail some portion of bible history, biography, &c. Then a singing exercise closed the labors of the day. During the five weeks thus spent, we passed over considerable ground, having nearly completed the book of Acts, and gone over a large portion of the O. d Testament history.

I may mention still another object of this arrangement, viz.: the acquisition of the language. Here was my opportunity of *testing* what I had already acquired, as well as for adding to the same. A better school cannot be found. And I think it not too much to say, that had this been the only object, it would have been worth all it cost. Here I was under the necessity of talking from four to five hours every day, to those who could understand what was said, and who felt it their interest and their privilege to correct any improprieties in my speaking.

*Equivocal reception at a large village.*

In addition to the instruction of this class, another principal object was, to bring all our efforts to bear upon a large Pwo village not two miles distant. Thither the assistants, alone or accompanied by me, went almost every other evening. Visits for preaching were made to other places, but our chief solicitude and efforts were for this place, which is the largest and most important Pwo village on the coast. After pursuing this course for several weeks, at the same time endeavoring to arouse the members of the church to earnest prayer on behalf of this people, and no decisive results yet being apparent, the assistants began to question the expediency of continuing our visits. In Burmah, they said, the people decide one way or the other after a very few visits,—at once either forsaking their idols and embracing the religion of Jesus, or manifesting their aversion to the gospel by contempt and derision, if not by violence. And I must confess that I had my doubts as well as they; although the people had uniformly received us cordially, and listened atten-

tively to all that was said. And this, probably, was more out of respect for the “teacher” than from any appreciation of the value of the truths taught. For our supposed influence with the government, and the hope that we will interpose in their behalf in cases of difficulty, command a most deferential treatment for the “white foreigners.”

An illustration of this occurred recently at Sinmah, a village further up the coast, whose inhabitants had suffered during the past season from the incursions of the Thoo Gyee’s buffaloes over their paddy fields. Shortly after our arrival there, one of the assistants took me aside as though he had some very important secret to communicate, and made a confidential declaration of the intention of the people, to a man, to become Christians, on condition that I would induce the government to deliver them from their oppressor.

*A welcome.*

One great obstacle in this village, no doubt, was the opposition of the prophet, who carefully avoided us at all times until the last visit. On this occasion I was almost alone, having sent the assistants round by land (they fear the sea,) to visit a village at some distance, and then to meet me at Sinmah. At this time the people seemed unusually glad to see me. A large number assembled in the centre of the village, made haste to build the fire and spread down a few mats,—and shortly after, what should I hear but a loud clear voice calling out to *all* the people, “come, hear the teacher!”—“Come, hear the word of God!” Before I could discover who it might be that was doing so good a service, some one said it was the prophet. In a few moments more a fine looking man, with no distinction of dress, but with a countenance apparently beaming with good will, emerged from the darkness, followed by a good number, and took a seat in the midst of the congregation. Here he united with the others, both in assenting to what was said, and in deprecating their own customs, as heartily as any of

them. I was then truly glad that this opportunity had not been lost. We had made preparations for leaving, on the preceding evening, but had been prevented by the threatening appearance of the heavens. What the result may be we know not. If these were not mere demonstrations *for a purpose*, there is certainly ground for hope that this village will soon be free from all traces of idolatry, and blessed with the sanctuary of God.

These labors will be followed up by occasional visits from two or three of the Sgau preachers, whose villages, lying in different directions, are not more than one day distant. One of these men is Tway Poh. He has recently become very much interested in this village, and expressed the great joy with which he would visit and teach them, did they but continue to manifest a desire for instruction. As I have just said, there is much need of a good man to labor among the villages on this coast, and it is possible, as suggested by Tway Poh, that at the great missionary meeting to be held in Burmah, the society may deem it advisable to send one of the Pwo assistants to labor on this side the mountains.

#### Ordination of a Pwo assistant.

Another event which afforded us much pleasure, and which, no doubt, will be of signal interest to friends at home, was the ordination of the first Pwo assistant. This man, like the three recently ordained at Ong Kyoung, has been before the churches for several years past. He is young, but no novice, and exhibits a degree of knowledge, tact, independence and maturity of character, hardly surpassed by any of the men ordained. True, he enjoyed advantages for a systematic course of study at Maulmain, which the others have not; but aside from this, there is an aptness and originality of thought and action, especially manifest in his preaching to unbelievers, such as you would not expect to find in a Karen. He would have been ordained at the same time and place with the other three, had he not been detained on his

way by the sickness of one of his companions. This being the case, it was thought best not to repeat the same exercise so soon, in the same place, but to postpone it for one month, and hold it in another section of the country, so as to afford others the opportunity of witnessing this *new* and interesting ceremony. The principal objection to this arrangement was, that it would deprive us of the presence and aid of our dear br. Abbott. But he had already taxed his impaired energies too far, and durst not longer remain in the jungle. The appointment was therefore made for Buffalo, at the next full moon.

Accordingly, at the appointed time, br. Beecher, having dismissed the assistants collected at Ong Kyoung, came direct to Buffalo, accompanied by three of the ordained preachers. After a very satisfactory examination, conducted chiefly in Pwo, we proceeded on the next day—Sabbath—to the laying on of hands, before a large and deeply interested audience. A numerous company of Pwos, principally females, came from the adjacent village early in the morning, but after waiting until the time of service, and coming to the very door of the chapel, hardly one of them could be induced to enter. The order of exercises was as follows: Sermon by br. Beecher, charge to the candidate by the writer, ordaining prayer by Tway Poh,—in which I also joined briefly, giving of the right hand of fellowship by Myat Kyau, address to the congregation by Tway Poh, and closing prayer by Ko Bike, the old Burman assistant.

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#### ARRACAN MISSION.

JOURNAL OF MR. KNAPP.

Tour in the Kemej jungle.

Akyab, Dec. 20, 1850.—Came on board our boat last evening to wait for the morning tide. At sunrise lifted anchor, but having a strong head wind could make but slow progress. At 1 o'clock stopped at a small village where



the assistant had opportunity to preach and give tracts. Finding some who were attentive he was encouraged.

21.—At noon reached *Yoteroo*, a village of considerable size, where we intended to spend the Sabbath. Brn. Burpe and Ingalls have visited this place. The Poongyee (now absent) was at the mission house last rains, professed to believe in the Christian religion and wished to have a mission school in his village. The head man, who is very friendly, now makes the same request. Met about a dozen Kemees and conversed with them a little.

22.—Sunday.—Early in the morning a large number assembled near our boat, (Kemees among them,) to whom the assistant explained the truths of the bible. At noon, at the invitation of the head man, had worship in a public zayat as regularly as the circumstances would admit; after which the assistant and my teacher continued conversing and answering questions, while I tried to talk and read to the Kemees. Much curiosity and interest was shown. Toward evening called at several houses; the assistant conversed with many who had heard the gospel before and have read our books. He says they are well disposed, and he hopes they will soon become disciples. The head man received a testament, others took books and tracts.

23.—At evening stopped at a small village where the assistant preached and gave books. The people were uncommonly attentive and seemed ready to receive the gospel.

24.—Reached a Burman village at the junction of the Mee Kyoung with the Koladon, in the midst of a most fertile and delightful district; nature never appeared more lovely. This village is supplied with a school and a priest. Nearly all the men and boys can read and were eager to receive books. We gave a large number which will be in the school, and I trust be read. Even the priest came and asked for a book; I gave him the "Scripture Digest." The head man and others listened to the

great truths of the bible and seemed astounded. I think they never heard the gospel before.

Value of Boodhist schools—Arrival at Chetza's Village.

25.—This morning called at a village of which the people were nearly half Kemees, the remainder "Kyoung Thas" and "Mugs;" and all very ignorant. I found but two who could read, and they but poorly. They said that the preacher's words were *true*, they had no mind to dispute. The contrast between villages where there are schools and those where there are none, is great. I am constrained to think that the priests with their schools, notwithstanding their false religion, are of some service to the people.

At 4 o'clock P. M., reached Chetza's Village. Had time to look about a little and call on a few who had before been with us. We were a little disappointed at the size of the place, there being only eight or nine houses, but there are other villages very near, screened from view by a kind of grass from twelve to twenty feet high, which abounds in all these jungles, the haunt of tigers and other wild beasts.

Character and habits of the people.

26.—Removed into the house built (I think) by br. Stilson, and which would be comfortable but for the extreme dampness and cold of night and early morning. It was thronged most of the day by men, women and children, prompted by curiosity. At dinner some thirty would stay and see us eat—it was *so* strange! So far, I am rather pleased, for the most part, with the character of the people. But they are more degraded than I expected, being much the nearest naked of any people I ever saw.

27.—The head man, Tetkau, is having his son's house repaired, and has a throng around him to do the work and look on. This son, though only about twelve years old, has a wife, and his father has two. Many of the lookers-on are from other villages who have come to see the new

teacher. While a large number were in our house talking, Tetkau came in and fell to beating his son most cruelly. The house-building was to end with a feast, a swine and bullock must be slain, and as it was the boy's entertainment, it belonged to him, according to custom, to kill the beasts, which he was unwilling to do. After the beating he did it readily. This done, the new portion of the house was furnished with five or six large earthen pots filled with arrack, and a hundred or more feasted and drank. Every part of the animals was eaten, including the blood, and a more disgusting spectacle I never saw. Many continued drinking all night, and kept up a "row," much to the disturbance of our sleep. Men, women and children united in it, and I am sorry to say, nearly all who have professed to be disciples! I was glad, however, to have Paiting come to me and disapprove of the whole thing, saying it was "the work of Satan."

A hopeful inquirer—Sad state of professed disciples.

At evening was much interested in conversing with one of the boatmen, who before we left Akyab had been an inquirer, though till now I had had but little hope for him. He now asks for baptism and seems really to love the ways of righteousness. I hear him reading alone every day.

29.—Sunday.—The last Sabbath in the year and my first in the jungle. Had public worship at 11 o'clock; the assistant preached. But few were present, and they very stupid from the effects of the feast. The females, instead of coming to meeting, are at work pounding rice and cultivating tobacco. They seem to do all the drudgery.

I am grieved to learn that *all* the professed disciples joined in the feast and in drinking arrack with the rest. At the same time, when I talk with them, all agree that it is not good, and condemn it in words. They assent to the truth and claims of the bible, but I fear have little desire to obey.

In the evening had a prayer meeting

in our house, in which the assistants and one or two of the boatmen took part. About a dozen Kemees were present. Thazan, the assistant, spoke a few moments, and Tetkau in part repeated in Kemees. It does me good to know that a little truth is thus imparted to the perishing. I long to be able to speak to them in their own tongue. Tetkau says, "If the teacher could remain here a year or two, all the people would become disciples." He knows little of the wickedness of the heart, and seems to think that if one receives baptism that is all. I am afraid that with him it is all.

30.—Spent the day in study, and with some encouragement. Kyauzan, whom we brought with us as an assistant and interpreter, commenced teaching boys who wished to learn Burmese.

Tour of observation up the river—The new year.

31.—Went up the river a few miles, accompanied by several Kemees, in order to see what there is for a missionary to do. Passed a number of small villages, and finally reached one containing nearly fifty houses, (small, dirty, bamboo huts,) being much the largest I have seen. I judge there are about 200 houses on this stream,—a branch of the Koladon. There is no Kemees village above this. Found the people too drunk to care much for us or the truth. The feast commenced last Sabbath, and still continued. A large open verandah was constructed of bamboos, and ornamented in a rude style, where all the people of this and the neighboring villages joined in reveling. Thus closes 1850, the year that has introduced us to heathen lands. The good we have received at the hand of God, calls for gratitude and praise. May he continue his mercy and give more grace.

"Great men"—Kooomees—Profanation of the Sabbath.

Jan. 2, 1851.—A number of boys came to day, saying that they would learn if we would give them "rupees." Most of them have the idea that they must be paid for learning. About a dozen, who

call themselves "great men" were in to-day to see "the teacher," and to ask favors, for they all beg. We had talked with them a few minutes, when they began to appear restless. *Sau, sau*, was the watchword, and away they went. We soon heard the sufficient explanation—another feast, to last two or three days. On this account, not one Kemees came to our evening meeting, except two small boys. O, the degradation to which drunkenness is sinking this people! I was glad to see our Burman boatmen listen attentively to the truth, and hope the Lord will make our jungle tour of benefit, at least, to them.

3.—Was visited by a large number of *Koomees*, a tribe similar to the Kemees, in language and customs, yet unable to understand us.

4.—At our prayer meeting, this evening, Chetza, Paiting's father, was present. He is blind, and in trouble. Thazan talks with him and others nearly every day. He has heard the gospel often, and knows much of its great truths. He will now and then declare them with apparent interest. In his blind loneliness he often appears as if he were seriously considering. He has *five wives* and once had *nine*.

5.—Sunday.—Chetza and a few other Kemees were present at preaching, but very few of those who have been baptized will come to meeting, even when it is at their own doors. They have little regard for the Sabbath. Paiting's course tries us much. He has had more opportunities to improve than any other Kemees, can read well, has the New Testament, yet he is about with his gun, most of the Sabbath. I had placed great confidence in him while at Maulmain, but now fear that he is full of deceit. He told us then that he had one wife, and *only one*.

Applicants for baptism.

In the evening held a meeting for prayer and conversation, at which more were present than at any previous meeting. A number who came from other villages, listened attentively, and

fully assented to the truth they heard; some of them saying "It is the same that our fathers have told us." (They have some traditions of creation, and a flood.) Five or six wished to be baptized, but I have no reason to believe that they at all apprehend the character of the religion of Christ. They have barely *heard of* Jesus, nor can they do more at present, for we can get no one to interpret properly. Tetkau seems to be anxious to have the leading men of the different villages baptized. What his motives are I am not certain. The amount of his instruction to them seems to be, "If you are made disciples (that is, receive baptism,) you will not go to hell, but go to heaven."

6.—Four or five head men came in, and after conversing a short time, asked for baptism; and soon after, two more followed with the same request. Indeed, if I would baptize all who say, with apparent sincerity, they believe, we should soon have forty or fifty nominal Christians. How much ground of encouragement there is in this, is a problem. I am obliged, after instructing them the best I can, to tell them that if they follow the law of Christ, I shall hope that they have new hearts, and when I see such evidence of repentance I can give baptism.

9.—Held a meeting in the evening, and was able to communicate a few truths, by means of the few Kemees words we now have at command. Numbers continued to ask for baptism. After meeting spent a long time with Tetkau, endeavoring to instruct our Burman assistants. We greatly need better instructed native preachers.

11.—About a dozen came in with Tetkau, to ask for baptism, as they said. They believed in God the Creator, because their fathers told them; when I told them of Christ, they said they believed and wished to worship him, but they did not know what worship is, except it is their *nat worship*. I never felt more anxious to preach Christ.

12.—Sunday.—Preaching, as usual



only three of the professed disciples present. Near a dozen from neighboring villages, called by Tetkau, were present, with the design of asking baptism. I wished Tetkau to repeat some truths to them in Keme; he said, "They know," and asked them if they were decided "to be made disciples;" they said, "yes." At length Païting was prevailed upon to tell them something of the story of Christ. They had merely heard of Christ, but did not remember his name. When I asked *why* they wished to be baptized, they said, "Because we are afraid we shall go to hell." I put them off; were I to baptize them, I fear that on the next opportunity, they would go to a feast and drink all night. I am persuaded, however, that in the midst of *great darkness* a little light has shined.

Baptism of a Burman convert—A Keme inquirer.

To-day had the privilege of baptizing one of our boatmen, before mentioned. I have had many conversations with him; he has repeatedly asked for baptism, and I think shows himself a sincere believer. He wished to be baptized, not because he fears hell, or as a means of salvation, but in obedience to the command of Christ. His name is Sway Yuet. He loves to read and pray. The Lord preserve him!

At our evening meeting there was a better attention than usual. I was able to speak a few moments in Keme. The young man baptized to-day, joined with the rest in prayer. We are grateful to have the aid of another in our prayer meetings. To God be the praise!

14.—Teacher absent, as for several days past. Had visits from the idle and curious, and talked with them. As they dispersed, one remained, who seemed desirous to hear. I spoke to him for some time, as well as I could in Keme, about God and Christ. He listened attentively, and said he wanted "to hear more." We told him of sin. He confessed he had sinned, and was sorry. We told him that because our hearts were full of sin we could not love God,

could not go to heaven, without new hearts. He repeatedly said he wanted a new heart. We told him that because Jesus Christ died, we could obtain new hearts; that if he repented of sin, believed in Christ, and prayed before God, God would forgive him his sins, and give him a new heart; then he would love God and Christ, and love other men, and would not fear to die. He seemed animated, and said again, "I want a new heart." I read to him the Catechism, and several pages I have written in Keme, and he seemed to understand. I told him of the bible, Sabbath, prayer, and other duties. He said "it was good," and appeared more hearty in his assents to the truth than any Keme I have before met. He is a young man,—about twenty, and seemed desirous to learn. He lives in an upper village. If, indeed, the Spirit of the Lord is teaching him, as I hope, we shall hear from him again.

The evil doers warned.

16.—In the evening there was a meeting at which most of the baptized Kemes were present. (Thirteen have been baptized in all, of whom two have died.) The sinfulness of their course was plainly set before them by the assistant. Some of them seemed a little troubled. I tried to point out the rewards of a better way.

17.—Païting came in the evening and of his own accord began to confess, saying he was a great sinner and if he remained so he could not go to heaven, &c. I began to hope the hand of the Lord was on him to bring him to repentance. But he soon began with violence to blame Tetkau, imputing many hard things, doubtless truly, to the head man. I took occasion to recall his mind to his own sins. He owned them (indeed, he knew he could do no otherwise) but with an artful smile turned to blaming Tetkau. When brought back to himself he became uneasy and left—not, however, till he was warned of the evil and the end of his course, and assured that we were not angry, but pitied and prayed for him.

## Superstitions of the Kemees.

18.—Last night was an eclipse of the moon. The Kemees in every village were running in fright, singing mournfully, ringing bells, beating drums, firing guns, &c., until the eclipse ended. They hold that an evil spirit, whom they call *Saōh*, invades the dominions of the spirit that presides over the sun, moon and skies, and attempts to eat the moon. When asked why they fired guns, &c., they said, “to frighten *Saōh* and save the moon.” They call the sun *Kinee*; the spirit that dwells in the heavens, that is, God, is called *Kinee-Kaumah*. This is the best word they have for God, and where they have not been instructed he is regarded as a spirit who has little or nothing to do with men. They neither fear nor love him. They fear *Cho-Kaumah*, and other “bad spirits,” and offer sacrifice to them.

19.—Sunday.—A day full of cares and anxieties. Several Kemees, who give no evidence of fruits meet for repentance, wishing to be baptized; Tetkau urging it forward; many others about, whom I wish and endeavor to instruct; many more begging for money, or for this or that article of clothing; while most of those who profess to be disciples, and from whom I had expected encouragement and aid, are in the jungle at work to make up for the loss of yesterday, which was a holiday for the safety of the moon. After giving all the instruction I could without a better knowledge of the language, five still wished to be baptized, while others preferred to wait. I called them forward and questioned them, told them something of the nature and object of baptism, that without new hearts, although baptized, they could not be saved, and dismissed them, trusting that if there was one whose heart was renewed by the Spirit of God, we should find it out in due time. A few came to our evening prayer meeting who had been at work through the day, and we recommended them, perhaps for the last time, to seek the grace of God.

20.—This morning, bade Chetza's Vil-

lage farewell, doubtless to the joy of some whose sinful course has been reformed. With a favoring breeze reached the mouth of the Pee Kyoung at evening.

## Kemees on the Pee Kyoung.

21.—Having ascended the Pee some distance, called at a Mug village, and the assistant preached for several hours to many people gathered on the bank of the stream. Many of them hearing the gospel for the first time, listened with interest and in the end received tracts with gladness.

At 7 o'clock in the evening reached the first Kemees village. The head man received us kindly, and appears to be an industrious and well disposed man. He has three wives and seven sons. Numbers gathered round and listened to the gospel in Burmese, which the head man understands well. He assented to the great truths, but seemed to appreciate them but little.

22.—In the morning talked with the people a long time. Showed the lads the Kemees book and tried to get some to say they wished to learn, but in vain. Went to the next village, about two hours distant. In this village lives Tainah, the young man heretofore mentioned as being anxious to learn and having promised to go with us to Akyab. But before returning home he went off to a feast and spent four days, thus deceiving our hopes of his usefulness.

No missionary has before ascended this branch of the Koladon, and of course the people are ignorant of our character and purposes. Our object in coming here is to find out what encouragement there is in our work; whether the language is the same as in other places; and to induce boys, if possible, to come down and be taught. We are told by the head men of these two villages that there are about 180 houses on the stream, most of them above this point; that the language is about the same, with some change of vowel sounds, but yet little or no encouragement for our school at present.

I find the same rude idea of spirits here as I have before related, but *no* idea of an eternal God. The head man, when asked in Burmese what they called God in Kemeë, said, "We have ño God." When asked who "*Kinee-Kaumah*" is, "A *nat*," was the reply. To the question, where does he live? he replied by pointing upward, with a peculiar tone of voice which indicates very great distance. The same habits of drinking prevail here, and also polygamy. Many take wives while mere boys, and a little quarrel soon separates them. I learn that Tainah has had three different women who have left him and returned to their parents. He does not go with us to Akyab.

The women do the main part of the work, and are really quite industrious. I think in some instances it is for the sake of their labor that men take more than one wife; in others it is a mark of "greatness."

Return to Akyab—Acceptable labors at Yoteroo.

Set out on our return to Akyab without a Kemeë to converse with us, though all proper means were used to induce some to accompany us. We regret it much, as we shall doubtless forget much that we have learned.

24.—Reached Yoteroo, where we spent the Sabbath going up. I was anxious to reach home before the Sabbath, but as it was night before the tide turned, this was impossible; the assistants, too, were anxious to preach and the head man and others were anxious to hear. Met a good number of Kemeës and conversed with them. A few of the boys said they would like to learn to read.

25.—The assistants spent the day in preaching in different parts of the village with great encouragement. It is worthy of remark that many of the females, comparatively, can read; also that they are glad to hear the gospel and assent to its truths. I met to-day three men from Ramree and conversed with them a long time. When told of the eternal God, and of Jesus Christ who came into this world to save sinners, they seemed much inter-

ested and wanted to hear more. After telling them all I was able, they asked where God lives, and what he is *accustomed to eat!* The explanation that God is an eternal Spirit, everywhere present, and has no need of food, they seemed partially to apprehend. At this point the assistants came and explained the ways of God more perfectly. Having received tracts they departed.

26.—Sunday.—Had public worship in the zayat with tolerable order. While some were disputing and finding fault, one to whom a testament was given on our way up the river interrupted them, and began with vehement energy to decry the religion of Gaudama and advocate the cause of the eternal God. He soon silenced all opposers and raised a shout of laughter. I judge, however, that his talk had more of the convincing than of the winning. Yet we hope he may be taught by the Spirit.

Met and conversed with many Kemeës to-day. Found the same vague idea of spirits as in other places, and it is with great difficulty, and little by little, that with the best instruction I can give they apprehend true ideas of God.

27.—Called in the afternoon at a village, and preached while waiting for the tide, but found much obstinacy and disposition to ridicule.

28.—Reached home, weary, but thankful for fellow helpers and for the mercies we had experienced at the hand of God.

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## MERGUI.

JOURNAL OF MR. BRAYTON.

Visit to the Siamese Karens.

As br. Harris and myself have just returned from a tour to Prat-thoo-wan, I will give some account of that hitherto unexplored field. Prat-thoo-wan is among the mountains of Siam, about ten days' journey from Maulmain, or eight days on elephants from Bootab, the Christian village on the Attaran. The distance is about one hundred miles in a south-



easterly direction. It is necessary to take elephants, as it would not be safe to wade the streams on foot. They travel very slowly indeed, but I see no way how tours can be safely performed in that region without them. That you may have a view of our daily travels, I will give some extracts from my journal.

The truth rejected—Indifferent hearers.

Jan. 22.—Left Bootah, br. Harris and myself, each on an elephant, and Myah-Oo, a preaching assistant and guide, on another. Another good old assistant goes along, with three young men; ten individuals compose our company, including a boy who goes with Myah-Oo. Passed a Pwo village called K'tee, and reached another called Wan Mah about noon. As we could reach no village beyond this to-day, put up here for the night. In company with br. Harris and our two assistants called on the chief and tried to speak to him of Jesus, but he immediately commanded me to stop such talk. While talking with him he became very much excited, and with an air of supreme contempt, said, "You, a mere boy, come here to teach an old grey-headed man!" But, I replied, if even a boy bring you a message from the governor, it is the message, not the boy that you consider. He soon got up and left us.

24.—Reached Mee-K'tuk in the afternoon. Here is a small Pwo settlement, and the people seem willing to hear preaching, but no one manifests any particular interest for the truth.

25.—Arrived at Meeprat about 2 P. M., and pitched our tent to remain over the Sabbath. Here is a settlement of some ten or fifteen houses scattered over a region of about a day's travel. Called at two of the houses, but found only one man at home, and his attention taken up by a sick wife.

26.—Sabbath.—After breakfast started with br. Harris and Myah-Oo to visit the different houses. Found the people at home in only three. In the first, the man would not grant us the privilege of

having worship in his house. The next house was the chief's, who listened with respect while we preached, sung and prayed. In the next house several were present and listened very attentively, asking some questions about Jesus Christ, &c.

27.—Reached Mee-T'lkate, a village of six houses close together, and two or three more a few minutes' walk out. Passed through the village and pitched our tent. Visited from house to house and all listened respectfully, but no one manifested any special interest.

30.—About noon reached a place just deserted by Karens. Some fifteen bamboo houses are left standing, but only one occupied, and this man was only staying to finish making sugar. This was the first time I have ever seen Karens making sugar. We called and told him some gospel truths, bought some of his nice sugar, and passed on to the village just formed by some of the inhabitants of the deserted one. Here we found a neat little zayat built for a priest who had not yet arrived, and in which we were kindly invited to put up for the night. The village now consists of five houses. In one we found several aged men, two of whom appeared to listen with considerable interest; in another the inmates were much more indifferent, and in a third, the man said, "I can't understand this subject and have no desire to understand. I am in the dark and here I wish to remain."

Prat-thoo-wan—Cold reception—Summary dismissal.

31.—Arrived at Prat-thoo-wan about 1 P. M. Pra-thoo-wan is the official title given to the governor by the King of Siam. This man is a Pwo Karen, and is appointed to preside over the Karens in this region. As is very common among the Karens, the place takes its name from the head man. He is now absent from home, having gone some distance on a fishing tour with the greater part of the men of his village. As he is not expected to return for several days, we do not expect the pleasure of

seeing his honor. Though the governor of a large district, he has the Karen roving habit. His residence now is distant one or two days' travel from where it was two years since, and his house, though of a much better stamp than the others about him, is still entirely of bamboo, even to the posts. Having just built him a new house, his old one was empty and was offered to us for a shelter. As soon as we entered the house several men came in, to know our object in coming to their country. To these we attempted to preach Jesus, but they had no heart to listen. After dinner called at several houses, but found no one who manifested any particular interest in the things of the kingdom.

Feb. 1.—We expected to remain here till after the Sabbath, but this morning the son of the governor said, "You must leave our village to-day." His excuse was that it was the new moon, and they were going to perform ceremonies in behalf of the sick, during which time *no stranger* can be allowed within the limits of their village. He said if it were any other time in the month he would have no objection to our remaining, "but no stranger can be here while we perform these ceremonies in behalf of the sick." As the men of the village were all united with him, we concluded it was the part of wisdom to leave, though very confident in our own minds that the reason for such an order is their unwillingness to have us here as preachers of the gospel. Still, as they put it on the ground of their religion, if we were to remain it would be useless to attempt preaching, while our stay would only exasperate.

Importance of the village—Character of the people—Their high priest.

There are now only some fifteen houses here; still there is a foundation for the report that it was once a large city, i. e., to a Karen mind. And also, that it is a naturally fortified place. Here is a small plain surrounded by mountains, with only one ravine by which they may be penetrated. I should not think it a very difficult matter to keep at bay an

invading enemy. Here, in the times of former political difficulty, the Karens of this region were collected together, so that there must have been a considerable city. But now they are scattered to the distance of some six or eight days' journey in different directions, leaving only a few houses around the governor's. Yet this is the centre of influence, and somewhere on these mountains lives the spiritual despot whose rod will move the whole community of Karens. He has his "holy of holies" and there remains, while only a select few are permitted the privilege of beholding the face of "his holiness." We can get no information whatever of his whereabouts. He is said to live very abstemiously, eating no animal food whatever, not even fish, but living on rice and oil-seed, and occasionally a few vegetables. His religion is a curious compound, made up of Siamese, Taling, Burman and Karen customs, intermingled with his own fooleries and superstitions. None in his extensive diocese are permitted to keep fowls, and they would not on any account have one brought into their houses. Such is the condition of the Karens in this region, and their being under such a spiritual dominion makes them exceedingly difficult of access by the doctrines of the cross. Left the village in the afternoon and encamped in the jungle to remain over the Sabbath.

2.—A quiet Sabbath, preaching and talking to our men here in the jungle. A company passed us to-day who stayed at Prat-thoo-wan over night, proving that our surmise in regard to their motive for sending us away, was correct.

Dread of foreigners—Unexplored fields—Buddhist expiation for sin.

3.—Travelled about an hour and a half, and came to Poo-rine, where we found two Pwo villages, about half a mile distant from each other; but the news of our approach had gone before us, and no one would receive us or listen to our message in either village. The people have heard such horrid reports about "white foreigners," that they seem



to have an instinctive dread of a white face. And, I am sorry to record, that in this region they are not without some cause for that fear.

4.—Reached Kan-noke; the people were willing to hear, and a Sgau man from a distant region, where no ray of gospel light has ever yet penetrated, manifested considerable interest in what he heard. Here we saw a family who have just returned from a visit among their friends, about four days' journey southeast from here; and Karens, they say, are found every day on the road.

5.—About an hour's travel brought us to Mungk'ree, where we preached to willing listeners, and then came on to K'nay-kang, where we halted. Here is quite a settlement of Pwos, there being several clusters of houses some five or ten minutes' walk from each other. The people were willing to hear, though some tried to defend their system of compound nonsense, as being equal to the religion of Jesus. One of these, in order to explain how easy it was for him to expiate his guilt, said, "If I go and shoot a wild elephant, and sell his tusks for thirty rupees, I can take fifteen of them and devote to sacred use, and thus expiate the *sin* of killing the elephant." But suppose you kill one which has no tusks; what then? "Ah, then I must suffer for it!" And what must you suffer? "Oh, I must go to hell, and suffer there until that sin is atoned for, and so of other sins."

The word received with joy.

7.—About 1, P. M., reached a deserted village, near which we expected to find Karens. Shortly after, Myah-Oo came in, and said, "God has shown me a village, where the people are very friendly indeed, and having never heard of Jesus Christ, they wish us to go there and preach." We walked nearly a mile, and found, as the assistant had said, the people were very kind, and apparently anxious to hear. Whatever may have been their motives, they certainly gave us a very excellent opportunity of preaching to them Jesus and him cruci-

fied. As soon as we entered the village, the people began to come to the house where we called, which was so soon filled, that it was proposed to go down under a shed near by. In a few minutes, the inhabitants of the little village, men and women, old and young, were all present under and around the shed. After having preached awhile in Pwo, br. Harris and Myah-Oo took a part of the company aside, and preached to them in Sgau, while the old man and myself continued speaking in Pwo to those who remained. Soon I discovered two aged women sitting by themselves, and began to talk with them about the immortality of the soul. They started with astonishment, and said the idea had never before entered their minds. They listened with much apparent interest while I told them some of the leading facts about salvation. None seemed weary of hearing, but night overtook us, and we returned to our camp.

9.—Sabbath.—At a Sgau village. Most of the people are away, cutting their fields, and we have seen but a few to whom we could preach. But these few have listened attentively; one young man has seemed almost inclined to go with us, and learn to read. Some young women, also, have manifested a degree of interest.

10.—About two miles' travel this morning brought us to another Sgau village, where we preached about an hour. Soon after leaving it, met a company of Pwos who were busy cutting their fields, but readily sat down and listened for the *first time*, with more than usual attention, to the words of mercy from Calvary. About noon saw another company, who manifested less interest in hearing of salvation.

Arrived at Mee-trang. Here is a village of both Pwos and Sgaus, but all understand Pwo, as did also the Sgaus in the two villages previously mentioned. We spent the evening in visiting from house to house, but no one seemed anxious to know the way of life.

11.—About two hours' travel brought

us to Nan-dah, a Pwo settlement of some eight or ten houses. Here we preached an hour or two, and then proceeded to Thaing-Kwai. The people immediately collected about us to see our strange and curious things. We at once commenced preaching, and some young men manifested considerable interest. After some refreshment, we commenced singing, at our season of worship, and several persons immediately came to see and hear. After worship, sung another hymn, which called still more, to whom we spent the evening in preaching Jesus.

12.—In about an hour reached Mee-Kwee, where is a Pwo settlement of some eight or ten houses, but found none desirous to know what they must do to be saved.

A Karen kyoung.

In the afternoon arrived at On-Santáh, where we put up for the night at a priest-establishment, the first regular Karen poongyee kyoung I have ever seen. Indeed, I never before saw but two Karen poongyees (human deities.) But here is a head poongyee, with several underlings, all Karens, wearing the yellow cloth. This fact shows that in this region there must be something of a Karen population, in order to support the priests. And, besides, I am informed that in about an hour's walk from here there is a place called Kyaik-dōng, literally, god-city; probably taking its name from its being the residence of several poongyees, and the site of pagodas. When we first arrived at this place the head priest was away somewhere among his flock. Called at several different houses, and found one man who manifested more than usual interest, and thinks himself not far from the kingdom. But I fear he has yet to learn the plague of his own heart.

About sunset returned and found that the old priest had come back. He had called to see br. Harris in my absence, and now we called to see him. He received us very kindly indeed, and we at once sat down and commenced preach-

ing as we would to any *mere man*. Nothing was said about his own system of fooleries, any further than was implied in a faithful exhibition of the cross, as offering the *only* hope for sinners. He received the truth with attention, and by asking questions, &c., showed himself not insensible to it.

13.—Passed over the mountain, and reached a Pwo house about noon, but the man was absent. As we passed on, we soon saw him by the way side. Tried to communicate to him the truth, but he refused to listen.

Reached Bootah on Friday, the 14th, having been absent twenty-four days.

Former reports have been greatly exaggerated in regard to numbers, but still there is a goodly number of Karens in the field we have traversed, though they are very much scattered, and cover an immense territory. Whoever enters that field, must not go expecting to find Karens, with ears and mouth wide open to receive the truth, and ready on the first proclamation to flock about the standard of the cross, but he must make up his mind to labor hard and with untiring zeal.

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BASSA MISSION.

LETTER OF MESSRS. VON BRUNN AND  
CROCKER.

We have occasion to render hearty thanks to our Almighty Benefactor, for having preserved both our lives and this beloved Mission. Our African Mission church is still persevering to worship and glorify her adorable King. For being spared in a land like this, so bowed down to Satan and his many devices, we feel it our duty to give high praise to Him who lives forever.

“There shall be joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance.” In remembrance of these encouraging words of our Divine Master, we rejoice to inform you that one of our benighted brethren

named *Naw*, has been hopefully converted, and made an open profession that Jesus of Nazareth is indeed the Christ. Our brother followed the example of his Lord, and was baptized on the second Sunday in February last.

We are sorry to inform you, at the same time, of the loss of one of the old members of our church, *Fladia*, or John H. Jones. He died, after a few days' illness, on the 7th of March, 1851. The moment before his death he was distinctly heard praying to his Heavenly Father to receive his spirit.

We continue to preach the gospel among our benighted people, depending on Him who has promised to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. When we look around at the vast number of our countrymen, and see the readiness they manifest to listen to the word of God, and that our number is as nothing in comparison, we must adopt the Saviour's language, "The harvest truly is plenteous, but the laborers are few." We feel it our duty, every time we write, to request you, with urgency, to remember the Bassa Mission, that more laborers may be sent into the Lord's vineyard. Our school still continues, and the children are improving in their studies.

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### GERMANY.

#### LETTER OF MR. LEHMANN.

##### Prosperity of the churches in Prussia.

Berlin, April 29.—Last Sabbath we had the pleasure of seeing in our meeting four American brethren and friends,—Prof. Boise, and Messrs. Gilson, Thayer, and Howe; Count Eggloffstein, of Schwusen, of whom I wrote you lately, was also present. We also enjoyed our love-feast after Easter day, which is always a great treat to us, and had the pleasure of an address from br. Boise in *German*,—an unusual circumstance. Such are our pleasures in Berlin, while we continue in our usual apostolic order;

some have been added to the church lately, and others soon will be.

In Eastern Prussia the movement is spreading more and more, as appears by the alarm our adversaries raise in the newspapers. Several articles of an inimical character have appeared recently, but they were not worth notice. Besides, it appears to me wise to avoid all public controversy at present. The appearance of our br. Matthias in those provinces, in the vicinity of Stolzenberg, seems to create great stir. The circumstance that he is blind and reads the scriptures by touch, excites the attention of many, and a constant increase is experienced. Also in Schwegerau, on the river Pregel, a great revival is experienced, and br. Matthias is desired to labor there for some weeks. Several of our brethren, now pursuing their studies in Hamburg, will return in a few weeks and enter into the field of labor. Br. Wiehler, lately sergeant, who was so zealous near Frankfort, will go to Reetz, Pomerania, br. Penner to Stolzenberg, br. Preidemann back to Breslaw. Br. Lords, of Hungary, will go to Lubec.

##### Persecution in Vienna.

I will here insert the translation of a letter just received, from which you may see the state of things in Austria.

"Vienna, April 22, 1851. My dear Sir, and friend in the Lord:—If you will please to read the 35th Psalm, you will know what a unknown friend has to write you. Pray for the imprisoned brn. in Vienna, viz.: Marshall, Wisotzky, Rauch, with other believing souls, seventeen in all—nine men and eight women—of whom, however, three have been dismissed again on account of their children and their state.

"On Easter day, 20th inst., they were as usual on Sabbath days assembled (by this time in somewhat larger number) to worship God in spirit and in truth, when all these were surprised by the police and arrested. Being seized in *flagranti crimine*—holding a meeting—the men will be kept in prison ten or twelve weeks, if the Lord does not inter-



fever, for which we will plead in constant prayer. Blessed be his promise, 'the effectual fervent prayer of a righteous man availeth much!' All papers in the house, whether printed or written, were seized. Mr. Wisotzky himself was during this time with a sick child on the Glacis,\* but the catch-poll waited for him, and then allowed him scarcely time to take some dinner—which they first searched.†

"The names of the mentioned persons are perhaps known to Mr. Oncken in H., but certainly to the dear friend Mr. Hinrichs, and I hasten to make you acquainted with this intelligence, which was just now communicated to me by Mrs. Wisotzky, that you may speedily inform the christian friends.

"Our friends in the jail may remember the words of our blessed Redeemer, Matt. 10: 19. He will strengthen them to bear the undeserved shame. But, dear Christian friends, remember *us all* in your prayer that the Lord may give his word free course through our so dark country."

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### CHEROKEES.

#### LETTER OF MR. JONES.

*Continued from page 166.*

#### Interesting meetings at Verdigris.

From the meeting at Delaware Town, which closed on the morning of September 16th, 1850, I started to attend a protracted meeting at Verdigris. Called on a sister who was very low with fever. Found her happy in the enjoyment of communion with her Saviour, on whom she had placed her affections, many years ago. She was one of our earliest converts, at Valley Towns, in the old Nation; and has maintained, from the first, an orderly and consistent christian deportment.

The next day, met our revered and beloved brother, Rev. D. S. Buttrick, of

the mission of the American Board, who had come to accompany me to the meeting at Verdigris. The day following, Wednesday, Sept. 18, 1850, we crossed that portion of the Grand Prairie which lies between Grand River and Verdigris, a long, laborious ride. The brethren were already fixed in their camps, making ready for the accommodation of the meeting.

On Thursday, Friday and Saturday, people continued coming in. The religious exercises commenced every morning with worship at each camp, after which a prayer meeting was held in the meeting house. Immediately after breakfast, preaching, and again at eleven o'clock, which service was sometimes prolonged, by giving personal attention to such as were under serious impressions—believing the great end of all our labors to be, the application of the truth to the individual consciences and hearts of the hearers, that they may be induced to come to Christ and be saved. The attention was good from the first, but the seriousness and concern became evidently more and more intense as the meeting proceeded. Br. Buttrick preached every day, with great effect. And the Holy Spirit seemed to honor the message of his servant, by pressing the truth home on the minds of the people. Our native brethren, also, bore a large and acceptable part in the labors of the meetings. The exercises of the Sabbath were peculiarly interesting and solemn. Persons from all parts of the nation were present, and members of different denominations. There appeared to be entire union of heart in the aim to bring the saving message of the gospel to bear on the unconverted.

Four persons—two males and two females—gave a satisfactory account of the exercises of their minds, were approved by the church, and buried in baptism by br. Oganaya. Afterwards the sacrament of the Lord's Supper was administered to a solemn company of believers.

At night the subject of missions was brought before the church and congrega-

\* A large public promenade in Vienna.

† Probably to prevent him from poisoning himself!

tion. Mr. Buttrick preached a sermon, and I gave some account of missionary operations. There was some attention manifested, though most of those present had very little information on the subject. They seemed, however, very willing to learn. On Monday, Sept. 22d, assembled in the meeting house and committed each other to the care of our heavenly father.

A destitute field—Visit to the Creek Nation.

The number of settlers, scattered through the prairie, is constantly increasing. Some are settled thirty miles or more west of this place, and it is very difficult to supply them with preaching. Our native brethren, however, are quite sensible of their destitution, and take many long and sometimes perilous journies to visit them.

On Saturday and Sabbath, Oct. 12th and 13th, the monthly meeting was held at the mission. The attendance and attention were much the same as usual.

Our native brethren have had many interesting and profitable meetings through the summer and autumn. I may mention a visit of our brethren Downing and Dsulasky to the Creek Nation, June the 29th and 30th, where they had very large congregations and solemn attention. On Sabbath, four Creeks, two men and two women, were baptized. One of the men was a perfectly helpless cripple. Brethren Downing and Dsulasky carried him into the water, where he was baptized as a believing disciple. Br. Downing addressed an immense crowd of people, and a most affecting impression was made on the whole congregation. At the close of the administration of the Lord's Supper, twenty-five came up for prayer and personal advice. They had a profitable and affecting meeting, at night, at the house of one of the brethren, several miles distant.

Meeting at Lee's Creek—Death of Mr. Downing, senior.

Br. Downing came to Tahlequah, Oct. 22d, and found his father, who was a member of the council, very low. He had much conversation with him, on his

views of the Saviour, and on various passages of the word of God. His whole dependence, he said, was on Christ, and his hope in him steadfast. Br. Downing left him on Friday morning, at the urgent call of duty, to attend a two days' meeting at Lee's Creek, where he had a deeply interesting season. Thoughts of the eternal world being brought more forcibly to his mind, by the precarious condition of his father's life, he preached on the Sabbath from Rev. 14 : 13, "Blessed are the dead," &c. The congregation was large and very solemn, on Saturday; but on Sabbath, the Holy Spirit convincing of sin and of righteousness, appeared powerfully to manifest his gracious presence. Many were deeply affected during the progress of the discourse; and at the close about twenty came forward to unite in prayer for the salvation of their precious souls.

On his return he met the tidings of his father's death. He hastened on and found him surrounded by mourning friends, among whom were several members of the National Council. Both Houses adjourned, and arrangements were made for the funeral, under the direction of a committee appointed for that purpose.

On Wednesday, Oct. 30th, the body was brought into the Supreme Court-house, and a sermon preached in English and interpreted. In the course of the delivery, Mr. Spears, the interpreter, was so overpowered with emotion, in which nearly the whole congregation participated, that he could not proceed, and br. D. M. Foreman was called on to finish. Devotional exercises at the grave, and the depositing of the body in the ground, concluded the last offices of respect for our beloved brother, whom we hope to see again, clothed with immortality, at the resurrection of the just.

Solemn services at Flint.

From this scene of sorrow, tempered by hope, br. Downing went to the meeting at Flint, which commenced on Thursday, Oct. 31st. This was a season of much interest and encouragement. The



native brethren conducted the exercises the first day, which were blessed to the stirring up of the minds of the brethren.

On Friday, brn. Tanenole and Wickliffe preached in the forenoon. At night br. Downing preached from Luke 13: 24. Many were deeply affected, and seven men and nine women came up for special instruction and prayer.

On Saturday, after early prayer in the camps and in the meeting-house, br. Dayulseene commenced preaching, br. Downing followed on the faith of Noah. In the afternoon, the Rev. W. Mitchel, of the Methodist Church, preached from the parable of the marriage feast. I closed, by pressing the thought that God will thoroughly scrutinize and expose the selfish and rebellious character of all the excuses of sinners.

I preached the missionary sermon in the evening with much comfort and freedom, though I had scarcely recovered from my late attack of sickness. Br. Downing delivered a warm and energetic exhortation, and thirty came forward for prayer and special instruction.

Br. Dayulseene preached on the Sabbath, and after a short interval I preached, on occasion of the death of several brethren and sisters, who had died in the Lord, and whose memory is cherished by the church with sincere affection. Br. Downing gave a short view of the Christian character and happy deaths of the several brethren and sisters, who had been named.

Brn. Downing and Tanenole officiated at the administration of the Lord's Supper. It was a very tender and affecting season. Br. Downing gave a solemn and affectionate invitation to such as felt the necessity of turning from sin to the blessed Saviour, who had shed his precious blood for them. So great was the feeling, on the occasion, that eighty or ninety came forward, and listened with profound attention to some personal advice, which I hoped would be blessed to their spiritual good. We then closed, with prayer, the services of a most encouraging Sabbath.

Recent encouragement—Death of an old disciple.

Since the commencement of the present year, we have had some very interesting meetings, and we are encouraged to find, from among those who have manifested anxiety on account of their souls, individuals, from time to time, coming out from the world and giving evidence of a change of heart. Five of this class were baptized by br. Downing, at the mouth of Fourteen-mile Creek, on Sabbath, Jan. 19th, 1851, a very cold blowing day. Three of them were Cherokee women, one white and one black woman. They made a large fire by the water side, and br. Downing explained, to a large company, the duty of believers to observe all the commands of the Saviour.

The prospect for the extension of the Redeemer's kingdom is very encouraging, at every place at which we have bestowed any labor; and especially is it so, several miles along Grand River, a part of the field attended to, chiefly, by brethren Downing and Dsulasky.

We have lately had to mourn, with our much beloved br. Oganaya, for the loss of his wife. He was gone out on a preaching tour into the Grand Prairie; she was taken ill and died before he returned. She was one of our early converts, at Valley Towns, in the Old Nation, and has, from the first, maintained an exemplary Christian character; and I am informed that her closing scene was peculiarly peaceful and happy. Our brother's loss cannot be repaired, except by realizing the promise, "that all things work together for good to them that love God."

March 9th, the Sabbath of our monthly meeting at the Mission, one Cherokee man was "buried with Christ by baptism." The attendance and attention were good. Eight or ten manifested serious concern.

On Sabbath, March 16th, in connection with a series of meetings of great interest, four Cherokee men and four women were baptized, on a profession of

faith in Christ, by br. Downing, at Adsinóhee.

On the same day, among the duties of our monthly meeting, at Flint, one Cherokee woman was baptized by br. D. M. Foreman. There are several

more, who, we hope, will soon come up to tell what God has done for their souls. The same may be said of Delaware Town, Dsiyohee, Lee's Creek, and the vicinity of br. Downing.

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## MISCELLANY.

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### AMERICAN BAPTIST HOME MISSION SOCIETY.

The annual meeting of this society was held in the Oliver street Baptist church, New York, May 8. The Annual Report notices the death, during the last year, of three directors for life—Rev. H. A. Graves, of Mass., Rev. N. R. Granberry, of Miss., and Rev. A. Judson, D. D., late missionary in Burmah—of twenty life members, and of two missionaries—Rev. C. H. O. Côte, of the Grand Ligne Mission, and Rev. A. Kallock, of California. During the year, 319 persons have been constituted life members, and twenty-eight persons, including twelve life members, have been constituted life directors.

The receipts into the treasury, including the balance on hand at the beginning of the year, were \$37,085 50, the disbursements, \$33,985 95, leaving on hand a balance of \$3,099.55. The liabilities of the Society, April 1, were \$25,323.53; its available resources, \$6,339.55; balance of liabilities, \$18,983.98. Six exploring agents have been employed to gather information respecting churches and communities that call for aid. They also, as itinerant preachers, dispense the gospel where it is seldom heard, and act as collecting agents. Their reports represent the churches aided by the society, as in an encouraging condition, and the openings for usefulness as far exceeding the ability to enter them.

In Canada West, twenty-seven stations\* have been occupied by seven

missionaries, who have baptized seventy-four persons. Some important stations call for occupation. The Grand Ligne Mission supplies twenty-four stations, and is in a state of increased prosperity. One missionary has labored in the four northernmost counties of New Hampshire. A German church in New York city, and a church on Long Island, have been beneficially aided. A house of worship is in progress at Dover, Delaware, where preaching has been maintained with gradual but good success. A single missionary labored, a short time, among the Germans in St. Louis, where he was very successful, but has entered a wider and more congenial field, in a neighboring State. One hundred stations have been occupied in Illinois, and forty destitute places now desire Baptist preaching. Forty-four stations have been supplied in Indiana; in twenty-five localities there is a demand the society are as yet unable to supply. Fifty-five stations have been occupied in Michigan, sixty-two in Wisconsin, thirty-three in Iowa, and seven in Minnesota. In these fields, particularly the three last named, there is an important demand for increased labor. Rev. H. W. Read, the sole missionary in New Mexico, finds much to cheer him; another is on his way to that territory. Two additional missionaries have proceeded to California, but the means of the society do not admit of supplying the increasing demand in that community. The same is true of Oregon, where there are three missionaries.

\* This term includes out stations.

In the whole, 140 missionaries have supplied 386 stations and out-stations, who report 981 baptisms, the organization of thirty-three churches, the ordination of thirty-seven ministers, and the completion of fifteen houses of worship. Eight, who have been under appointment, require no further aid from the society.

The officers of last year were re-elected: Hon. Isaac Davis, LL.D., of Mass., *President*; Wm. Colgate, of N. York, and John P. Crozer, of Pa., *Vice Presidents*; Charles J. Martin, of N. York, *Treasurer*; G. N. Bleecker, of N. York, *Auditor*; Rev. B. M. Hill, *Corresponding Secretary*; and Rev. E. Lathrop, *Recording Secretary*.

#### AMERICAN BAPTIST PUBLICATION SOCIETY.

The twelfth anniversary was held in the Sanson street Baptist church, Philadelphia, May 7. The annual reports represented the affairs of the Society as in a prosperous condition. Sixteen new publications were stereotyped or printed during the year, viz.: Curtis on Communion; Bunyan's Awakening, Inviting and Devotional Works; Frey's Messiahship of Jesus; Scripture Series for Sabbath Schools, Nos. 1 and 2; Law's Call to Christians; Pengilly's Letters to the Society of Friends; A Pedobaptist Church no Home for a Baptist; The Serpent Uncoiled, or Full Length Picture of Universalism; Lincoln's Aids to Devotion; Remington's Reasons for becoming a Baptist; The Power of the Cross; Daily Lessons from all Creatures; Prayer for Ministers of the Gospel; "I am resolved;" "Remember;" The Primitive Churchman; and The Primitive Rule of Giving for Benevolent Purposes. Also, 17,250 copies of the Baptist Almanac for 1851, and 20,000 copies of the Baptist Record. New editions of several works have also been published. The number of copies of volumes printed is 39,500; of tracts, 145,000. There are in all 292 publications on the Society's list, of which 89 are

volumes in English, French and German. Of the Society's tracts 180 are English, eight German, and three French.

Twenty-seven colporteur missionaries were employed in the states of New York, Pennsylvania, Ohio, Illinois, Arkansas, Wisconsin and Missouri,—also, in Canada and Oregon. Of the ten thousand dollar fund for gratuitous distribution of books, \$9,866.83 have been paid in. Grants have been made in seventeen states, besides those to seamen, and also in Assam, Burmah, China, Greece, France, South America, Hayti, Jamaica. Donations in money have been made to establish Sunday schools in France and to print denominational tracts in Greece. The sum of \$11,000 in cash and subscriptions has been secured towards the \$25,000 Building fund. The charter of the Society has been renewed and made perpetual by the Legislature of Pennsylvania.

The receipts into the treasury from all sources were \$40,597.71; stock in books, printed sheets, &c., valued at \$12,888, stereotype plates, wood cuts, &c., \$11,000. The library contains 1150 volumes.

The following officers were elected. Rev. Joseph H. Kennard, *President*; Rev. G. B. Ide, D. D., Rev. F. Wayland, D. D., Rev. H. Malcom, D. D., Rev. Baron Stow, D. D., Rev. Wm. Hague, D. D., Rev. J. M. Peck, Rev. S. J. Creswell, Rev. E. G. Robinson, Thos. Watton, J. M. Linnard, Hon. F. Humphrey, Albert Day, Hon. J. H. Duncan, David Barton, J. P. Crozer, J. Batcheller, G. N. Bleecker, S. N. Kendrick, *Vice Presidents*; Rev. T. S. Malcom, *Corresponding Secretary*; Rev. J. N. Brown, *Editorial Secretary*; C. A. Wilson, *Recording Secretary*; Wm. W. Keen, *Treasurer*; Rev. B. R. Loxley, *Assistant Treasurer and Depository Agent*.

#### AMERICAN AND FOREIGN BIBLE SOCIETY.

The annual meeting was held in the Oliver street Baptist church, New York, May 9. The following officers were chosen for the ensuing year:—*President*,



Rev. B. T. Welch, D. D.; *Vice Presidents*, Rev. Messrs. A. Caswell, of R. I., J. L. Dagg, of Ga., E. Lathrop, and C. G. Somers, of N. Y., and E. G. Robinson, of O.; *Corresponding Secretary*, Rev. Sewell S. Cutting; *Recording Secretary*, Rev. Morgan J. Rhees; *Treasurer*, Nathan Platt.

Amendments to the constitution were adopted, authorizing the Board of Managers to fill vacancies that may occur in the executive offices within the year, and the President to call special meetings at the request of the Managers. A report was presented by a committee appointed last year, of which Rev. J. N. Granger, of R. I., was chairman, on the subject of limiting the operations of the Society to foreign lands. The committee ascertained that the business of publishing and distributing English bibles is carried on at a loss to the treasury, and recommended the following resolution:

*Resolved*, That the Board of Managers be instructed to discontinue all future operations in the business of manufacturing English Bibles, except what may be required by existing contracts, and that so much of the capital stock now on hand as is held for the purpose of manufacturing be disposed of in the most advantageous manner for the benefit of the Depository.

The report was accepted and the resolution referred to the Board with power to act upon it at discretion, and report their action at the next annual meeting.\*

In connection with the anniversary, services were held commemorative of the life and character of Dr. Judson, Rev. R. Babcock, D. D., delivering an appropriate discourse.

The Annual Report states that during the year appropriations were made for the foreign distribution of the Scriptures to the amount of \$23,000.77, of which \$14,750 were disbursed through the American Baptist Missionary Union, \$6,511 through Rev. J. G. Oncken in

Germany, and the residue through Dr. Devan, in France, Dr. Sutton, of the Orissa Mission, and the Grand Ligne Mission in Canada. The home appropriations were \$1,111 12. The number of copies of the Scriptures published at the Depository has been 34,087, making the whole number from the formation of the Society 368,414. The issues of the year have been 10,940 bibles and 28,078 testaments, total, 39,018. The receipts into the treasury were \$45,373.41, exceeding those of the preceding year by \$3,990.67.

#### AMERICAN INDIAN MISSION ASSOCIATION.

The annual meeting was held at Louisville, Ky., April 10. The following officers were elected for the year ensuing, viz.: T. G. Blewitt, of Miss., *President*; S. H. Cone, D. D., of N. Y., J. B. Jeter, D. D., of Mo., Rev. W. C. Buck, of Ky., and E. D. King, of Ala., *Vice Presidents*; Rev. Sidney Dyer, of Ky., *Corresponding Secretary*; Wm. Garnett, of Ky., *Recording Secretary*; Charles S. Tucker, of Ky., *Treasurer*; and twenty-eight Managers.

The report states that seven missionary appointments have been made since the last meeting. The circulation of the *Indian Advocate*, the organ of the society, is increasing. The Treasurer reports the receipt of \$20,245.65, and the expenditure of \$19,813.77. The Board have received applications from different tribes for schools and missionaries to be sent among them; the Pueblos in New Mexico have sent repeated requests to this effect. The Board have thirty-three missionaries and assistants, occupying six stations—among the Choctaws, Creeks, Weas and Miamies, and the Putawatomes. The statistics of these missions give nineteen churches, 283 baptisms, 177 pupils in schools, 1320 communicants. "The spiritual interests of the missions under our care, have exhibited a most cheering state of progress. At some points the rapid advancement of

\* The Board, at a meeting held June 12, adopted the suggestions of the report, with some reservations, as indicating the proper *ultimate* policy of the Society, but as not at present practicable in their full extent.

religious sentiments and the number of hopeful conversions have been truly astonishing." "The schools under our care have become more permanent, are more fully attended, and of a higher grade of scholarship."

#### SOUTHERN BAPTIST CONVENTION.

This body held its biennial session on the 9th-13th of May, at Nashville. The officers for the ensuing year are: Rev. R. B. C. Howell, of Va., *President*; B. Manly, of Ala., J. B. Jeter, of Mo., W. C. Buck, of Ky., and R. Fuller, of Md., *Vice-Presidents*; M. F. Mendenhall, *Treasurer*; J. C. Crane, of Va., and W. C. Crane, of Miss., *Secretaries*. Rev. James B. Taylor is Corresponding Secretary, and A. Thomas, Treasurer of the Board of Foreign Missions, at Richmond, Va.; R. Holman is Corresponding Secretary, and Wm. Hornbuckle, Treasurer of the Board of Domestic Missions, at Marion, Ala. A Bible Board was also organized, to have its seat at Nashville.

Rev. Messrs. B. W. Whilden, A. B. Cabaniss, T. P. Crawford, and Dr. G. W. Burton, were publicly designated to reinforce the China mission. The subject of enlarging the foreign operations of the convention was discussed, and it was resolved, as soon as the necessary men and means could be obtained, to attempt missions in the cities of Havana, Mexico, Rio Janeiro, Valparaiso and Panama; also in France, Switzerland, Syria and Egypt.

The annual report of the Foreign Mission Board showed the receipt of \$25,970.40, and the disbursement of \$14,160.05; the balance of \$11,810.35, would mostly be absorbed by expected drafts from the missions. The Bible operations of the Board have been pursued with diligence. At Canton, the distribution of Scriptures and tracts amounted to 52,175 copies. At Shanghai, 10,000 copies of portions of Scripture have been circulated, and a large edition of the revised New Testament was to be issued in July. The present missionary periodicals are to be dis-

continued, and in lieu of them a large and cheap paper called the Home and Foreign Record is to serve as the united organ of the Foreign and Domestic Missionary Boards.

The foreign missions of the convention are in China and Africa.

#### China.

At Canton one missionary and two female missionaries. Mr. Whilden is transferred to the Shanghai Mission. Preaching is maintained at two chapels, and occasionally at the great temple in Honam. A meeting conducted by Mrs. Roberts is attended by twenty or thirty females. The native assistants preach and distribute tracts daily.

At Shanghai there are three missionaries with their wives; four additional missionaries are expected to join them the present year. A new chapel was opened in March, 1850. A new edifice, to serve both as chapel and school house, was opened in May following, about twelve miles from the city. Congregations are large and attentive. No accessions have been made to the church, but there are some inquirers who seem to be sincere, that give a degree of encouragement. Three schools are conducted under the direction of the mission.

#### Africa.

In Africa there are ten stations, having six missionaries, three assistants, and ten teachers and assistant teachers. The church at Cape Palmas has enjoyed a revival and several have been baptized. The school makes progress. At Sinou, which has received many emigrants from this country, the church has increased by baptisms and letters to more than eighty, meetings are fully attended, and the school numbers ninety-nine. At Edina the church has been revived and enlarged and a new church formed in connection with the station. The churches at New Georgia and New Virginia are without regular pastors, and that at Junk without a place of worship. The church at Bexley is flourishing, and that at Monrovia, which has been somewhat depressed, is recovering strength.



## A FREE SALVATION.

In the year 1816, Madame de Krüdener was brought, in the course of a journey, into the vicinity of Maria-Einsiedel, (or "Our Lady of the Hermitage,") a much frequented place of pilgrimage in Tyrol, and became one day the auditor of a young Protestant clergyman, whose zealous admonitions were directed to turn aside the flux of pilgrims from the Romish shrine, situated about four German miles from the village in which she had her temporary *séjour*, and which, lying in the direct route to that popish resort, was taken by numerous pilgrims on their way thither.

On this occasion, Madame de Krüdener's attention was specially attracted by a very aged female, who, although quietly seated among the rest, was evidently no listener to the discourse, but continued to tell her beads with eager and ceaseless assiduity.

When the preacher had concluded, Madame de Krüdener approached the old woman, and asked "whether she had understood him?"

"Alas! no, madame," was the reply, "for the gentleman speaks German, and I understand nothing but French."

"Come with me, then, to my room," resumed Madame de Krüdener, in a kind tone, "and we will converse together upon it. You seem, besides, to be exceedingly tired."

"Yes, indeed, lady," answered the poor creature, "and no wonder, for I have walked three (German) miles this morning, and I have still four more to crawl through, before my appointed penance is performed, and that is hard upon one of my age."

"How old are you, then?" asked her sympathizing listener.

"I must be ninety-two, I think, for I was born in 1724; so you can reckon my age yourself, madame! This is the fiftieth time that I have made the pilgrimage to Maria-Einsiedel! I am a poor wretched sinner, and have many sins on my conscience; and, alas! I become, year by year, aware of sins I did not see before to be such! And they tell me my only hope of forgiveness is by doing penance and going on pilgrimage! But I feel very sure this is the last time I can do so, and so I do hope I shall obtain forgiveness; for if not, I am a lost and undone creature to all eternity!"

"The Lord has, doubtless, sent you hither, my poor old friend," said Madame de Krüdener, much affected, "in order that you may hear tidings which will

bring peace to your soul. Calm yourself, therefore, I beseech you, for I see you are much agitated, and listen to what I am going to say; or, you can read, perhaps?"

"Yes, madame."

"Oh, that is well!" exclaimed Madame de Krüdener, "for then you receive God's testimony instead of mine;" and so saying, she held out to her a French New Testament, and pointed to the text, John i, 29, "Behold the Lamb of God which taketh away the sins of the world."

When the aged woman had read these words aloud, Madame de Krüdener turned to John xix, 30, and pointed to the words, "When Jesus, therefore, had received the vinegar, he said, 'It is finished;' and he bowed his head, and gave up the ghost." And then, from these two texts, Madame de Krüdener proceeded, in simple scriptural language, to prove, that sinners neither could nor were required to do anything to save themselves; but that Jesus Christ came into the world to procure salvation for as many as believed on him, and now offered it to all, as his free gift, without money and without price.

Every word she uttered sank deep into the heart of the eager and earnest listener, who seemed lost in astonishment and admiration at the thought of a free salvation as the gift of God.

Suddenly she started from her seat, and hurrying to the fire-hearth, threw her rosary (which she had till then continued to hold in her hands) into the midst of the flames.

"It is finished!" she exclaimed, "my sins are forgiven, and Jesus has redeemed me from the curse of the law! And now I will go my way; but not to proceed to Maria-Einsiedel! no! but to go home, and tell to all my neighbors that Jesus, and Jesus alone, has saved the old sinner from her sins!"

Madame de Krüdener now knelt down with this aged *young convert*, and thanked God with her for this new evidence of his saving power, giving the old woman the New Testament as a parting gift, which, in the exuberance of her thankful joy, she repeatedly kissed; then, like the Ethiopian nobleman, "went on her way rejoicing" that the aim and object of all her weary and fruitless pilgrimages had at length been obtained; and Madame de Krüdener "saw her no more" on this earth. Yet, doubtless, when "the throne shall be set and the books opened," "the word spoken in season" and "in secret" will receive its open reward.—*Ev. Christendom.*



## AMERICAN BAPTIST MISSIONARY UNION.

## VISIT TO THE EUROPEAN MISSIONS.

In view of the expected meeting of delegates from all the Baptist churches in Germany, to be held at Hamburg, the latter part of August, Messrs. Oncken and Lehmann strongly solicited a deputation from the Executive Committee; and the interest felt in that growing mission—the importance of the subjects that will be discussed by the meeting—the benefit of such a visit to those infant churches, and the value of the information to be gained by it, seemed to call for a cordial response to the request. Believing that no person would be better fitted than the Foreign Secretary of the Missionary Union, to aid the brethren with his counsel, and to acquire and apply to the best advantage the information then accessible, he was requested to undertake the service. Dr. Peck accordingly sailed in the steamer of the 9th of July, expecting to be absent about four months, during which time he will visit all our missionary stations in Germany and France.

## DEPARTURE OF MISSIONARIES.

Rev. L. Ingalls and family embarked for Arracan, on board the ship Marcellus, Capt. Spooner, which sailed from this port, July 10, for Calcutta. The farewell services were held on the Sabbath evening preceding, in the Baldwin-place church. Mr. Ingalls addressed the audience in an impressive manner, after which Rev. Dr. Tucker spoke earnestly on the obligation of christians at home to sustain their missionaries abroad, and concluded by bidding Mr. Ingalls farewell, in the name of his brethren. Services were also held on board the vessel, Rev. T. D. Anderson, of Roxbury, making appropriate remarks, and offering prayer on the occasion.

## DONATIONS.

RECEIVED IN JUNE, 1851.

## Maine.

A friend	10.00
Fayette, Mrs. Hannah Davis, to cons. herself L. M.	100.00

Maine State Conv., Coll,	34.62
Turner, ch., for Siam Mission,	9.00
Wiscasset, John Sylvester,	5.00
Bowdoinham Asso., Wm. R. Prescott, tr., viz., Hallowell, ch. 660; Litchfield, Mrs. Mary Hutchinson 2; Ox- ford Asso., J. B. Thayer, tr., viz., Turner, Wm. Rogers 50 cts.; Paris, Mrs. Mary Cummings 25; Heb- ron, Martha A. Bartlett's dying gift 25 cts.; Kennebec Asso., J. S. Turner, tr., viz., West Waterville, ch. 11.54; Sidney, ch. 5; Au- gusta, ch. 19.04; Cumberland Asso., J. Chandler, tr., viz., Freeport, ch. 10; Waldo Asso., viz., Montville, Mrs. Maria Hall 25 cts.; Mary Hall 25 cts.; Piscataquis Asso., viz., Monson, ch. 5; Damariscotta Asso., viz., Notleboro', 1st. ch., E. Trask 1; 2d. ch. 2; Jef- erson, 2d. ch., for Siam Mission, 2.14; per Rev. Nath'l Butler, agent,	90.57

249.19

## New Hampshire.

Milford, ch., for Siam Miss.,	12.00
Woodstock, ch. " "	2.00

14.00

## Vermont.

Halifax, ch. 20; Jamaica, ch. 2; per Rev. J. F. Wilcox, agent,	22.00
Saxton's River, a lady	20.00
Mount Holly, for Siam Mis- sion,	7.00
Jericho, ch., for Siam mission,	5.00
Shaftsbury, ch. " "	13.00

67.00

## Massachusetts.

Salem, 2d ch. and Soc., Na- than Putnam, tr., for Siam mission,	18.75
Lynn, ch. and soc., for do.	25.00
Marblehead, ch. and Soc. do.	15.25
North Attleboro, ch., do.	10.57
Savoy, 1st ch. and Soc., do.	11.00
North Marshfield, do.	5.00
Hingham, ch., do.	9.05
Haverhill, 2d ch., do.	4.00
Chesterfield ch., do.	7.00
Bellingham, ch., do.	4.00
Tyringham, ch., do.	6.00
Wales, ch., do.	7.00
East Dedham, ch., do.	8.03
Rowe, ch., do.	4.00
East Longmeadow, ch., do.	4.00
Deerfield, ch., do.	6.00
Boston, Charles st. ch., mon. con.,	12.06
Worcester, 1st ch., 48; Juv. Miss. Soc., Thomas M. Lamb, Sec., for sup. of Samuel B. Swaim, Isaac Davis, Almira Studley and Joseph Converse, in Mrs. Danforth's school, Assam,	148.00

Do. Pleasant street ch., for Siam mission, 16.50; Daniel Goddard, to cons. himself L. M., 100,	116.50
Framingham, Sab. sch., for sup. of Assam youth named Carleton Parker, 25; Mite Soc., Mrs. Selina Rice, tr., 9.60	34.60
Medway, P. C. B.	3.00
Watertown, Ladies' For. Miss. Soc., Julia Stone, tr., for sup. of Newell Brown in Assam orph. sch.,	25.00
Groton, ch.	23.56
Hamden Co. For. Miss. Soc., J. E. Taylor, tr., viz.: Springfield, Mrs. Nancy B. Cutler, to cons. herself L. M., per Rev. J. F. Wilcox, agent,	100.00
	<u>607.37</u>

## Connecticut.

Brooklyn, a friend 2; Wind- ham, Rev. J. H. Baker 1; Miss S. M. Baker 1; Willimantic, J. Safford 1; Middletown, 1st ch. 2.75; Chester, ch. 20; New Lon- don, Mrs. Grace Turner 25; Waterford, 2d ch. 35; per Rev. J. F. Wilcox, agent,	87.75
Hadlyme, ch. for Siam miss.	1.25
Bozrah, ch., for Siam miss.	5.00
	<u>94.00</u>

## New York.

New York city, 1st ch., for Siam mission, and to cons. Rev. James Lillie L. M.	100.00
New York city, Stanton st. ch., Youth's Miss. Soc., for sup. of James Cowan	25.00
Woodhull, James Dixon	1.00
Chenango Asso., Charles York, tr., viz., Norwich, ch. and Soc., for Siam miss..	50.00
Bridgewater, ch., for Siam miss.,	5.00
Black R. Asso., viz., Adams, S. Harmon 2; Bellville, ch. 31.07; Fem. Mite Soc. 5.93; Mrs. H. Smith 2; Mrs. S. Davis, 1; Copenha- gen, ch. 50 cts.; E. C. John- son 2; Great Bend, ch. 1.60; Mrs. Richards 1; Hender- son, ch. 9; Leyden, ch. 13; Mrs. Eliza Higby 1; Mrs. Martha Tanner 1; Mrs. Miller 1; Mrs. Mehitabel Higby 3; Cyrus Belknap, 2; R. Day 50 cts.; Mansville ch. 12.50; V. Bardou, 1; Charles Davenport, 1; Na- than Elmore 3; Rev. S. Maltby 75 cts.; Mrs. Brink- erhoff 2; Coll. at Asso. 34.02; to cons. Marcus Tag- gart L. M., per Rev. H. A. Smith, agent,	131.97
Patison, ch., for Siam miss.,	4.00
Burnt Hills, E. D. Garnsey, for Siam miss.,	25.00
East Lansing, ch., for Siam miss.,	8.00

Mecklenburg, ch., for Siam miss.,	9.00
Salem Cross Roads, ch., for Siam miss.,	7.00
Mc Connellsville, ch., for Siam miss.	8.55
	<u>374.52</u>

## New Jersey.

Jersey city, Young Ladies' Miss. Cent Soc., for 2 years' sup. of a child to be select- ed by Mrs. Mason,	50.00
Marleton, ch., for Siam miss.,	10.00
Moorestown, ch., " "	10.00
Dividing Creek, ch., for Siam miss.,	6.00
Woodstown, ch., for Siam miss.,	7.50
Baptistown, ch., for Siam miss.	8.00
	<u>91.50</u>

## Pennsylvania.

Lewisburg University, Soc. for Inquiry, J. D. Meuel, tr.,	23.00
Bradford, Asso., S. Farwell, tr., 15 03; Ridgbury, ch., 1.50; Smithfield, Miss. Soc., 47 cts.;	17.00
Sharon, Mrs. Achsia Quimby, for Burman miss.,	20.00
Lower Dublin, ch., for Siam miss.,	23.00
	<u>83.00</u>

## Ohio.

Berlin, ch., mon. con.,	10.00
Franklin, ch., per Rev. N. Butler, agent,	40.00
	<u>50.00</u>

## Michigan.

Saline, ch., (of which 25 is from the ladies of the con- gregation for sup. of Mar- tha L. Evans in Assam Orph. School.)	66.00
	<u>\$1696.58</u>

## Legacies.

Saxton's River, Vt., Henry Barry, "a Sab. Sch. pupil, contents of his purse pre- sented by his mother, for Assam Orph. Sch.,	2.00
Boston, Ms., Peter Ripley, per Prentiss Hobbs, Execr.,	1366.50
Bellville, N. Y., Eunice Shep- ardson, per Rev. H. A. Smith, agent,	10.00
Brooklyn, N. Y., Joseph Flanders, per Eliza A. Flan- ders, Exec.,	250.00
New York city, William Wil- liams, for the Burman and Indian missions equally, per John Allen, Execr.,	400.00
	<u>2028.50</u>

Total from April 1st to June 30, 1851, \$10,-  
974 85.

The Treasurer also acknowledges the receipt  
of a box of books from the Am. Tract So-  
ciety, for the Greek mission, valued at  
\$60.



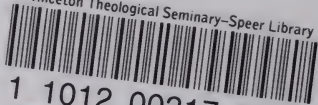






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